

Millennial Star



POETRY

ODE TO ADVERSITY.

Daughter of Jove! relentless Power, thou tamer of the human breast; whose iron scourge and torturing hour the bad affright, afflict the best! Bound in thy adamant chain, the proud are taught the taste of pain; and purple tyrants vainly groan with pangs unfelt before,—unpitied and alone.

When first thy sire to send on earth each Virtue—his darling child—designed, to thee he gave the heavenly birth, and bade thee form her infant mind. Stern, rugged nurse! thy rigid lore with patience many a year she bore: what sorrow was thou bad'st her know, and from her own she learned to melt at other's woe.

Scared at thy frown terrific, fly self-pleasing Folly's idle brood, wild Laughter, Noise, and thoughtless Joy,—and leave us leisure to be good, Light they disperse; and with them go the summer friend, the flattering foe; by vain Prosperity received, to her they vow their truth, and are again believed.

Wisdom, in sable garb arrayed, immersed in rapturous thought profound; and Melancholy, silent maid, with leaden eye that loves the ground; still on thy solemn steps attend: warm Charity, the general friend; with Justice, to herself severe; and Pity, dropping soft the sadly pleasing tear.

Oh, gently, on thy suppliant's head, dread Goddess, lay thy chastening hand! not in thy Gorgon terrors clad, not circled with the vengeful band (as by the impious thou art seen,) with thundering voice and threatening mien; with screaming Horror's funeral cry, Despair, and fell Disease, and ghastly Poverty!

Thy form benign. O Goddess, wear! thy milder influence impart! thy philosophic train be there, to soften, not to wound my heart. The generous spark, extinct, revive; teach me to love, and to forgive; exact my own defects to scan; what others are, to feel, and know myself—a man!

—Thomas Gray.

THOUGHT FOR THE WEEK:

Let us endeavour so to live that when we die even the undertaker will be sorry.

—Mark Twain.

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But behold, verily, verily, I say unto you, that mine eyes are upon you. I am in your midst and ye cannot see me;

But the day soon cometh that ye shall see me, and know that I am; for the veil of darkness shall soon be rent, and he that is not purified shall not abide the day;

Wherefore gird up your loins and be prepared. Behold the kingdom is yours, and the enemy shall not overcome.

—Doctrine and Covenants 38: 7, 8, 9.

★

BIGOTRY HAS NO HEAD AND CANNOT THINK: NO HEART AND CANNOT FEEL. WHEN SHE MOVES IT IS IN WRATH: WHEN SHE PAUSES IT IS AMID RUIN. HER PRAYERS ARE CURSES, HER GOD IS A DEMON, HER COMMUNION IS DEATH, HER VENGEANCE IS ETERNITY, HER DECALOGUE WRITTEN IN THE BLOOD OF HER VICTIMS; AND IF SHE STOPS FOR A MOMENT IN HER ETERNAL FLIGHT, IT IS UPON A KINDRED ROCK TO WHET HER VULTURE FANG FOR A MORE SANGUINARY DESOLATION.

—Daniel O'Connell.

★

THIS WEEK'S COVER

A familiar sight in the parks and gardens at the present time. The swan, in queenly dignity, calm, serene, with no noise, effectually resists the advances of the boisterous hound, who, though making much hullabaloo, and looking very fierce, hesitates to enter the water and do combat with the white plumed bird. Quiet dignity will repel the most savage attack. There is never any reason for the defender to descend to the level of a savage intruder, who may be as a beast and gnash and snarl ferociously. The bark is invariably worse, and considerably slower than the bite.

A Medium Of Revelation

By ELDER THOMAS C. ROMNEY

Director, Logan Institute

THE Galilean ministry had been completed and Jesus, accompanied by His apostles, was on His way to Jerusalem, the Holy City. At Caesarea Philippi, under the shadow of Mount Hermon, the Master paused and asked His apostles whom "men say that I the son of man am." And they answered him, "Some say that thou art John the Baptist, some Elias, and others Jeremiah, or one of the Prophets."

Then addressing Peter, He said, "But whom say ye that I am?" And Simon Peter answered and said, "Thou art Christ, the Son of the living God."

"Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven.

"And I say unto thee that thou art Peter, and upon this Rock I will build my Church and the gates of hell shall not prevail against it."

The rock referred to, according to our interpretation, was the "rock of revelation," and it would appear that the source of revelation to Peter upon this occasion was the Holy Ghost, for the Apostle Paul declared that, "no man speaking by the Spirit of God called Jesus accursed, and that no man can say that Jesus is the Lord, but by the Holy Ghost."

DENIES HIM THRICE

From now on until their arrival in Jerusalem the Christ is constantly reminding His disciples that He is on his way to be offered up. The impetuous Peter replied, "Be it far from thee Lord, this shall not be unto thee."

"Get thee behind me Satan," responded the Master. After their arrival in Jerusalem, Peter enthusiastically declared that he would lay down his life for the Saviour, whereon Jesus responded, "Verily, verily, I say unto thee, the cock shall not crow, till thou hast denied me thrice."

A complete fulfilment of this prediction came a few days later when Christ appeared before the Chief Priest and the Sanhedrim for trial. Fear impelled all of the apostles to flee, leaving the master to his fate. Peter and John, however, did finally muster sufficient courage to enter a courtyard in proximity to the hall of justice, and while warming himself by an open fire, Peter was accused three times of being a follower of Jesus. His patience exhausted, the Apostle not only denied such association, but began to curse and swear. The cock crew and Peter was reminded of the prophetic utterance of his Lord.

To some it may appear strange that Peter so soon would be led to deny his knowledge of Christ, whom he had stoutly defended and declared his faith in his Messiahship. The reasonable explanation of this sudden change in attitude is that Peter had always leaned upon his Master for spiritual

and moral support, and now that he was left alone, he was overcome in a moment of weakness. The other Comforter, the Holy Ghost, which Christ had promised His disciples, was not to make His appearance as a permanent companion until the ascension of Christ into Heaven

COMFORTER PROMISED

His divine presence has been manifest down through the ages intermittently to important characters such as Peter, and Cornelius, the devout Gentile, to hear a special message and then has taken His departure. But Jesus promised His apostles a permanent companionship with the Holy Ghost after He (Christ) should take His departure from them. It was during those days of extreme trial, known as the Passion week, that Jesus uttered the well-known statement, "In my Father's house are many mansions; if it were not so, I would have told you," and then the promise, "I go to prepare a place for you."

"And I will pray the Father, and He will give you another Comforter, that he may abide with you forever."

"Even the spirit of truth; whom the world cannot receive because it seeth him not, neither knoweth him, but ye knew him; for he dwelleth with you and shall be in you.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."

The apostles were enjoined by the Master to tarry in Jerusalem until they should be endowed with this power from on high. The fulfilment of the promise was realized on the day of Pentecost at a time when the Apostles were assembled together. The Holy Ghost revealed itself, according to the record, as a rushing, mighty wind that filled all the house "where they (the apostles) were sitting."

"And there appeared unto them cloven tongues like unto fire, and it sat upon each of them.

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance."

MULTITUDE NOT DRUNK

When the assembled multitude heard the speaking in tongues, they accused the apostles of being drunk, but Peter declared it was not so, but that it was a fulfilment of God's promise to the Prophet Joel which is as follows, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

Not less remarkable than this super-natural manifestation, was the changed attitude and spirit of these special messengers of the Lord Jesus. These men who had trembled with fear when the mob took Jesus, and even deserted Him when brought to trial, now are ready to die for Him and His cause if such a requirement were made of them. Note especially the sublime

courage of Peter, the Chiefest of the Apostles, as he thundered forth the following accusation:

"The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

"But ye denied the Holy One and the Just, and desired a murderer to be granted unto you.

"And killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses."

Such was, and always has been, and will be, the courage and fearlessness vouchsafed to those who possess the companionship of the third member of the Godhead. And all are entitled to it who subscribe to the conditions requisite for its possession. These requirements include the turning away from sin and being born into the Kingdom of God, typified in the birth of the water and of the Spirit by which the initiate comes into a newness of life.

REFUSES UNCLEAN PLACE

While these steps properly taken guarantee the gift of the Holy Ghost, its perpetuity is assured only so long as its possessor keeps himself clean and undefiled from the sins of the world. Bearing directly on this matter is the declaration of the Apostle Paul that the Holy Ghost "will not dwell in an unclean tabernacle," and further, he says:

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you.

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

Referring to the gifts of the Spirit, the Lord uttered the following to the Prophet Joseph: "For verily I say unto you, they are given for the benefit of those who love me and keep all my commandments; And him that seeketh so to do, that all may be benefitted that seeketh or that asketh of me, that asketh and not for a sign that he may consume it upon his lusts."

The gifts of the Spirit are multitudinous, but they can be classified under two general headings.

1. The miraculous gifts.
2. The Christian virtues.

Included in the miraculous gifts are such manifestations as prophecy, healings, tongues and their interpretation; while the Christian virtues refer to such qualities as love, hope, patience, brotherly kindness, faith, meekness, gentleness, wisdom, knowledge, temperance, et al.

Most important of these gifts are the latter, since they serve a useful purpose in all of man's relationships with his fellow man. The miraculous gifts are more spectacular and serve good ends, but are needed less frequently than are the Christian virtues. It will be recalled that the Apostle Paul regarded

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For The Young Folk

There never was anything half so gay,
 As the party the apple trees gave in May.
 Their gowns were the daintiest ever seen—
 Soft pink and white, with touches of green.

The larks furnished music, the robins too,
 And the jay with his bright spring coat of blue.
 The sunbeams brought their cheeriest glow
 As the boughs in the breeze swung to and fro.

—Mabel S. Harmer.

ISRAEL'S DELIVERANCE.

THE day after Moses killed the Egyptian, he went out once more. This time two Hebrews were fighting. Moses went up to investigate the matter, and, when he reproved the wrongdoer, was asked if he intended to kill him, like he had killed the Egyptian. Of course, this told Moses that his deed was known, and he knew that he would have to flee for his life, because if Pharaoh found him it would mean death.

Accordingly, Moses ran away to a place then called "The Land of Midian," but which is now better known as Arabia. After so much walking in the Eastern climate he must have been very tired, so he sat down beside a well. Presently along came seven ladies, daughters of the Priest of Midian, to draw water. The shepherds who were in that part of the country would have driven them away, but Moses helped them, and they filled their pitchers in record time. In fact, they were so early home that their father questioned them. When he heard the story he sent for Moses.

The priest must have liked his visitor, because, in course of time they became very friendly. So friendly, in fact, that Moses remained in the household, and worked on the land. Later he married one of the seven daughters, named Zipporah.

Moses was in hiding for forty years, and then Pharaoh died. All this time the Children of Israel were still suffering terrible injustices and ill treatment in the land of Egypt. They cried unto the Lord many times, and at last He sent to them a leader.

One day, as Moses, this leader chosen by the Lord, was tending the flocks of Jethro, his father-in-law, he came to a place which was known as "The Mountain of God," or Mount Horeb. The angel of the Lord appeared to him in a flame of fire, out of the midst of one of the bushes.

Then God spoke to Moses and said, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy." Moses hid his face, for he was afraid to look upon God.

—E. M. B.

Our Missionaries' Page

RELIGION CLASSES. Some Missionaries have said that when they visit the homes of the members they find it very hard in some cases to hold, for any length of time, a discussion on the Gospel. In some cases they "Can't get a word in." To solve this problem: "Would you like to come to my home tomorrow evening?—I want you to meet a friend of the family." "We shall be delighted, but may we have an opportunity during our visit to discuss the Gospel part of the time?" "I don't see why not. Do come." "Thank you, Sister M. We shall be there on time." Try to arrange your visits in this manner.

"We held a Religion Class in the home of Brother and Sister Smith, of Bulwell, on May 8th. Five present.—Elders Moore and W. Buchanan, Nottingham District."

We do ask every Missionary to endeavour to organize his or her daily work with great care and include visits in the evenings to the homes of members and friends, WITH DEFINITE PURPOSE TO SPEND THE PRECIOUS TIME AT THE DISPOSAL OF EVERY MISSIONARY NOW IN PREACHING AND TEACHING THE MESSAGE OF THE RESTORED GOSPEL.

HOME MISSIONARIES' GENEALOGICAL PROJECT.—Further reports from the Districts of the Mission indicate the development of this important work. The Manchester District Home Missionary Supervisor reports:

"Oldham Branch are doing fine with the Family Group sheets and are gathering as many names as possible. Also Manchester Branch, after visiting and meeting with them, have started on the same project. Hyde Branch, I feel sure, will soon be doing the same."

SAVE YOURSELF BY SAVING YOUR DEAD.

Reports from the Field:

"Six and a half hours spent in Gospel conversation.—M. S. Foster, South Shields.

"Visited one home and sang hymns for 20 minutes."—M. S. Foster, South Shields.

"Visited Brother Bury and had conversation with him and landlord."—Mead, South-London.

"Gospel conversation 20 minutes with a stranger at Wallington bus stop (lady). With four work mates, also with a Canadian soldier, who has visited the house and accepted several 'Stars.' Visited Brother and Sister Spenser, also Brother and Sister Beck. I was well received at both these homes. I have made several visits to Brother A. Anastasiou, and also to the parents of Vera Billing—where I was well received."—H. Woodford, South London.

"Visited Sister ———, inactive members: still a good testimony, but has been neglected, did not know of Meeting Rooms, but had good conversation. Husband not a member, but friendly. Visited Brother ———, inactive member, but on active service with N.F.S. in Liverpool, had good conversation with mother."—H. D. Foster, Preston.

"Wherefore, fear and tremble, O ye people, for what I the Lord have decreed in them (my disciples) shall be fulfilled."
—Doctrine and Covenants 1: 7.

A. K. A.

Norwich District Annual Conference

Held Saturday and Sunday, May 16th and 17th.

The Conference was held at our Chapel, 60 Park Lane, Norwich. Owing to damage sustained by the City, it was not possible to present the full outlined programme on Saturday.

Sister Doreen Watts, Supervisor of District Y.L.M.I.A., introduced the programme. Elder Alvin Gittins and Sister Hilda Woodford then presented the programme of Tabernacle Choir records and two slide films depicting scenic beauties of Western America—"In the Top of the Mountains" and "The Historic Highlights of Mormonism." After the interval, during which refreshments were served by the Relief Society, the programme continued with the presentation of a dramatized version of "The Fullness of Times." The programme occupied over two hours and was well received by 40 members and four investigators.

The first session on Sunday commenced at 10.0 a.m. with the Testimony Meeting, conducted by Brother Alfred F. Woodhouse, Second Counsellor in the District Presidency. After the opening exercises and the administration of Sacrament, 12 members bore very touching and inspiring testimonies.

The first general session commenced at 11.0 a.m., conducted by Brother Woodhouse, who, after the opening exercises, introduced the theme of the Conference, "Man's Pre-existent, Present and Future Life." Elder Sylvester H. Dale, a Missionary, spoke on "Pre-existence," and bore a strong testimony how the Lord had brought him to healthy manhood, notwithstanding the injuries which he sustained as a boy, necessitating amputation of a leg. Sister Violet Coleby, a returned Missionary, was next speaker. Her address consisted of Missionary experiences. Sister Marie W. Anastasiou, President of the British Mission Relief Society, spoke on the necessity of preaching the Gospel to all with whom we come into contact and of the wonderful gift of Motherhood. President Andre K. Anastasiou was the concluding speaker. He compared the fundamental differences existing among the religions of the world and our simple services, wherein we meet to reason together and logically explain the principles of Salvation, rather than indulge in ritual. He spoke of the unbroken line of Priesthood through the dispensations of time, saying that women, too, were honoured in heaven. He gave scriptural evidence of Pre-existence and said that the time was fast approaching when Mormonism would be accepted by all intelligent people. The session concluded with a hymn, "As the Dew from Heaven distilling," and benediction by Brother William Drew. Attendance 58, including three investigators.

At 12.30 p.m. District and Branch Presidencies met to discuss the minutes of the First Conference of the District Presidents of the British Mission. President Frank M. Coleby conducted this meeting. Many important matters pertaining to the government of the Church in the British Mission were closely discussed and counsel and advice given on matters needing attention and fulfilment by the Mission Presidency.

The second session commenced at 2.30 p.m., conducted by Brother Albert A. Cole, First Counsellor of the District Presidency. After the opening exercises, Brother Cole presented the Mission and District Authorities for the sustaining vote, which was unanimous. Brother Cole spoke on "Earth Life," explaining the Fall and how redemption was made by Christ. Sister Hilda Woodford, a Missionary, member of the Mission Genealogical Board, spoke on Genalogy and warned the Saints against neglect of this important work. The meeting divided into two sections, under the direction of President and Sister Anastasiou, respectively. The Priesthood session discussed doctrinal subjects with reference to scientific deductions. Stress was laid by President Anastasiou on the holiness of the Aaronic Priesthood—how it was recognised by God in the days of Aaron when his sons were singled out to take care of the Ark of the Covenant. President Frank M. Coleby conducted this meeting. The Sisters discussed the Relief Society problems and many questions were answered and encouragement given to build up the Women's organisation in the Norwich District. Attendance 33.

The final session convened at 6.0 p.m., conducted by District President Frank M. Coleby. After the opening exercises, the District President spoke on the theme and stated that the Church was on the eve of great events, and that many people of the earth unconsciously accepted and lived some of the principles of the Gospel. Elder Alvin Gittins, a Missionary, was the next speaker, on the subject of "The Possibility of Man Achieving

The Latter-day Saints' "Millennial Star"

THURSDAY, MAY 28, 1941

EDITORIAL

The Day To Remember The Lord

THE month of May is devoted, if only in part, to consideration of the great law of the Lord—The Law of Tithing. During this month, in Zion and in the Missions of the Church, the Saints are reminded to remember the Lord with their tenth.

In our British Mission, among our British Saints, this divine law has been lived and obeyed more fully, more faithfully, with greater measure and with more joy and even gratitude, than in years gone by. The same can be said of the Saints in Zion and of other Missions.

The signs of the times are upon us; the day of the Second Coming of Christ is drawing nigh; the Millennium is almost on our doorstep. Wisely and obediently our faithful members remember the Lord with their substance. In humility of heart, with thanksgiving and joy, they place before the Lord, through His divinely appointed Priesthood, their tenth, "which is holy unto Him," every Sabbath day.

Observe the ways of a faithful Latter-day Saint: after the partaking of the Sacrament, wherein he renews his covenants with the Lord, wherein he witnesses that he will do His will and keep His commandments, he is careful to observe that which he has witnessed: he goes to the President or Counsellor of his Branch and lays before him his just tenth. "Please accept my tithing." The Father in Heaven, unto whom all things are known, smiles with approbation upon His faithful son, who has been careful with his promises, who realizes that to fail to renew his covenant with the Lord and neglect his tithing is to bear false witness.

How sad it is to contemplate that some of His children, children of the restored Church and Kingdom, children of the Covenant, bear false witness, perhaps carelessly, thoughtlessly, perhaps in ignorance.

As in the case of the Word of Wisdom, so in the Law of Tithing, the Saints who observe and keep this law are blessed, are sanctified by the Holy Spirit, are led into paths of safety, prosperity, family happiness and abundant life.

The Church of Christ without the Law of Tithing could not in truth be His Church, neither bear His name. Therefore, every member of His Church to prove his allegiance, his membership, should, of necessity, observe this law. Since we claim to be the House of Israel, the children of the Covenant, we must obey this and every other law under the Covenant.

Tithing is older than Israel. The Patriarch Abraham paid tithes unto Melchizedek, King of Salem, who said, "Blessed be Abraham of the Most High God." Jacob, surnamed Israel, vowed unto God that he would pay one tenth of all that God should give him.

As long as the children of Israel faithfully complied with the law of the tithe they prospered; and when they failed, the land was no longer sanctified to their good. Holy prophets admonished, rebuked, and reprovved with sharpness as the people, time and again, fell into transgression, forgot the Lord, and neglected to give of their substance as required by the law which they professed to observe.

In this the Dispensation of the Fulness of Times, with the restoration of Israel, this great law of tithing is the most important of all temporal laws, for it is given to sustain the Church and her people. And how marvellously has the Church been established among the nations of the earth. It is a source of wonder when the enquirer contemplated the history and achievements of this Church and her people.

The law of tithing is part of the celestial glory. To fail to observe it is to deny oneself the honour of being a member of that glory. How pitiful is the state of those who are neglectful of this law. They may not see it today, nor tomorrow, but they cannot escape the judgment of a just God upon their heads.

If it were not for the ungodliness, unrighteousness, sin and abominations that cover the earth today, the nations who are called upon to suffer and perish in the midst of wars, earthquakes, pestilences and famines, would dwell in peace, safety and happiness.

The earth today, more than ever before, is "defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant."—See Isaiah 24: 4, 5.

While our members of the Church in this country so far, we are grateful to say, have escaped death, the timely counsel and plea is here made: Remember the Lord with your substance; renew your covenants with the Lord in partaking of the sacred emblems as a witness with all your sincerity; let not the charge be laid at your door, against your fair name, as happened to your forebears in the days of the Prophet Malachi, "You have robbed me, saith the Lord, in your tithes and offerings": "The anger of the Lord is kindled and his sword is bathed in heaven and it shall fall upon the inhabitants of the earth." The Counsel of the Lord and His Priesthood to you this day is: Consecrate unto the Lord one tenth of all that He gives you; defie not your house by disobedience to His law, as His Covenant children by Baptism.

Peace shall grace the earth, calm shall reign in the heavens above and on the waters beneath. Carnage shall cease; Satan shall be bound; the weapons of war shall be laid down; those who are faithful, prudent and obedient shall endure the day of His wrath, and shall enjoy the peace of the righteous; those shall be the children of the Covenant.

—ANDRE K. ANASTASIOU.

Godhead." He spoke of the Fall and the resultant commandments for man's guidance. He quoted Job's afflictions and how men learn through suffering. A vocal solo was then rendered by Sister Mildred Jennis of the Thurlton Branch, accompanied by Sister Hilda Woodford. Sister Marie W. Anastasiou then addressed the conference. She related an incident of a Sister who kept away from the meetings for a number of years because of hurt feelings, but who, after many years, still retained her testimony of the Gospel. She spoke with great feeling and spirit, encouraging the Saints to remain faithful in spite of many obstacles and trying circumstances. After the hymn "We Thank Thee, O God, for a Prophet," the Mission President was the concluding speaker. A solo, "In the Garden," was rendered by him upon request. President Anastasiou spoke on the great epochal event of God again revealing Himself to the children of men in the nineteenth century; this has always been His method through the ages of time whenever He wished to reveal His mind and will. God created the man; surely He would wish to speak to him from time to time, guiding him to his eternal destiny. The restored Church has perfect resemblance to the Church of Christ in the Meridian of Time. Mormonism is being better understood, intolerance is dying out. He outlined the great plan formed in Heaven for man's eternal progression, mortal career, and obligations of man and his eternal destiny and exaltation. After his address, he made a short appeal to the congregation for more Home and Full Time Missionaries, promising that if they would answer the call, the Lord would open the way to everyone to fulfil it. After the hymn, "Abide With Me." Brother Burton, a visitor from the Doncaster Branch, offered the benediction. Attendance 65, including nine investigators.

After the evening session, four Sisters were set apart as part time missionaries.

President Frank M. Coleby has sent the following letter:

"I would like to express my thanks for the wonderful spirit felt at Conference, and how much we all enjoyed your visit. I am sure everyone was filled with the desire to work harder in so noble a Cause as the Gospel of Jesus Christ."



BRISTOL DISTRICT CONFERENCE SCHEDULED.

BRISTOL District Conference will be held at the L.D.S. Chapel, Zion Road, off Clarence Road, 20 Northfield Avenue, Hanham, Bristol, on Saturday and Sunday, June 6th and 7th.

Saturday programme: 5.30 p.m., Special Meeting with District and Branch Presidencies; 6.45 p.m. to 8.30 p.m., Tabernacle Organ and Choir Records; 1-act play, "Conversion"; dramatic reproduction on records, "The Fulness of Times"; Sister H. Woodford on Genealogical problems; social contact, etc.

Sunday programme: 10 a.m., Testimony-Sacrament Meeting, 11 a.m., 1st session, with an half-hour programme presented by Sunday School children; 2.30 p.m., 2nd session; 3.45 p.m., separate sessions for Priesthood and Ladies; 6 p.m., the final session.



MARRIAGE.

WAITES-WHITEHEAD — Sister Ivy Waites was married to Mr. Cyril Whitehead in the Bradford Chapel on Friday, April 3rd. District Presi-

dent Herbert Walker performed the ceremony. The bride has been an active member of the Leeds Branch since childhood.



DEATH.

HILTON—At the age of 79 years, Sister Hannah Emerald Hilton of the Burnley Branch, passed away on Sunday, April 12th. The burial took place on April 16th. Funeral services were held in the Rosegrove Chapel, conducted by President

John Owens. Elder W. Duckworth dedicated the grave. A memorial service was held on Sunday, April 19th, at which President Owens, Elders Duckworth and R. Wilkinson spoke and paid tribute to the deceased.

The Fulness Of Times

(Continued from Vol. 104, No. 19; Thursday, May 7, 1942)

THE VISION.

EPISODE 4 (continued)

SCENE II.

NARRATIVE.

It was true, in those days, that the best of friends argued their demoni-national differences to the point of quarrelling, so vital was the issue of secular religion that where two or three were gathered together religious discussion invariably broke out. Of evenings in the village store, around the stove or cracker barrel, boys and men shouted in controversy.

Deacon Howard: I tell you, Wesley Schauff, that immersion is the only true form of baptism.

Wesley Schauff: Not so, Deacon, sprinklin' is just as efficient.

Deacon Howard: Immersion was the form of baptism practised by the great baptiser, John; we can do no better than to follow his example. Wasn't the Master baptised in the River Jordan?

Wesley Schauff: At the river Jordan, Deacon, not in the Jordan.

Deacon Howard: No, Wesley, the Master not only went down unto the River, but into the Jordan. Unless you have been immersed, sir, you have not been baptised.

Storekeeper: Here, you ought to get young Joseph started on that, Wesley.

Wesley Schauff: Who?

Storekeeper: Young Joseph Smith. He's over there reading by the light of the lantern. He's a good talker, once you get him started.

Wesley Schauff: Call him over then, the lad may know a thing or two.

Storekeeper: Joseph! come join the talk.

Wesley Schauff: Huh, doesn't seem to hear you.

Deacon Howard: Oh, let the boy alone. Can't you see he's reading his Bible.

Storekeeper: He's always reading his Bible here o' late. What's come over him?

Deacon Howard: He has become a quiet lad. See how intent he is on the good book.

Storekeeper: He used to be lively enough. Hey, Joseph! do you hear? Come join the talk. Well! if he won't join us, we'll join him.

Joseph Smith: No . . . No; not tonight. I cannot stand your talk tonight. It is the same as yesterday's and the day before's, and the day before that. None of you has the light. None of you can tell me what the truth is.

Storekeeper: Go to the meetings, and listen to the preachers, then you'll know.

Joseph Smith: But which one of all the preachers is right? Tell me that. I'm searching for the Truth.

SCENE III.

NARRATIVE.

Late that night Joseph Smith is seated in his home, when a knock comes upon the door.

Joseph Smith: Just a minute. Oh! It's you, Deacon Howard. Come in.

Deacon Howard: Thank you, Joseph. I saw the light and wondered who might be up at this time of night. Anyone sick?

Joseph Smith: Oh, no, Mr. Howard, it's just that I couldn't sleep, so I came downstairs to read a little.

Deacon Howard: Still reading the Good Book, I see. You were reading it at the store tonight, and wouldn't join in the talk.

Joseph Smith: I have been reading all day, Mr. Howard.

Deacon Howard: I've noticed, Joseph, and I've wondered. You were such an active lad, always eager for games. Ah, but I wish I had read more of the Good Book at your age. The Bible is filled with truth, lad. It is a book of wisdom.

Joseph Smith: Yes, it is a wonderful book, Mr. Howard.

Deacon Howard: Well, I'll be leaving, seeing everything's all right. Goodnight, lad.

Joseph Smith: Goodnight, Mr. Howard.

Deacon Howard leaves.

Joseph Smith (pensively): A book of wisdom, filled with truth. . . . I . . . I wish that I . . . could know the truth. Dear God, give me the light, lead me to wisdom, I know it is here . . . somewhere in these pages lies the answer. . . . Phillipians . . . Timothy . . . Ruth . . . James. Here it is . . . James, first chapter, fifth verse: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him." Now I know where to go for the truth. Not to these churches of today, but to the prophets, and to God.

SCENE IV.

NARRATIVE.

In the midst of all the controversy and discussion around him, the boy Joseph Smith found something to guide him in his uncertainty. From the dogmatic knell of conflicting doctrines of the people he found refuge in prayer. In the early morning he went into the spring woods, alone, to commune personally with the God of the universe. It was there, as has happened to so many others, that he found a wisdom that is not taught in schools. While in this peaceful spot, he received a revelation of what his future work was to be. Returning home, weak from the triumphant ordeal, he sought out his mother.

Joseph Smith: Mother!

Mrs. Smith: Joseph! What's the matter?

Joseph Smith: Never mind, mother, I'm well.

Mrs. Smith: But you look so pale, something's happened.

Joseph Smith: Mother. Mother, would you believe me if I told you that I had had . . . —a vision?

Mrs. Smith: Yes, son. I would believe you.

Joseph Smith: A beautiful vision . . . as clear as you are sitting there before me.

Mrs. Smith: Of course, son. Visions come not only to the old. Remember the boy Samuel in the Bible who in the night . . .

Joseph Smith: Yes, Yes, Mother. It was like that. Only I was in the woods alone. I wanted some light. Some understanding of God's will. I knelt down, Mother, to pray out loud, when . . . when . . . oh . . . I can't tell it.

Mrs. Smith: You must, Joseph.

Joseph Smith: Yes, I suppose I must. But it's hard to believe that it, that it . . . happened . . . to me.

Mrs. Smith: What happened, son?

Joseph Smith: Well. It grew dark, there in the bright sunlight, and some power seized me, and seemed to drag me down. Nothing outside of me, Mother, but something inside me seemed to be pulling me down in the dust. I tried to cry out, but I couldn't. My tongue was tied so that I couldn't make a sound. I thought I was doomed to die.

Mrs. Smith: Joseph!

Joseph Smith: But I prayed inwardly, Mother, I cried out to God, and then . . .

Mrs. Smith: Yes, Joseph!

Joseph Smith: Then . . . I saw the light. . . .

Mrs. Smith: You saw . . . a light. . . .

Joseph Smith: A glorious light; Mother. Like a pillar, brighter than the morning sun, falling down upon my head, and when it had touched me I saw two persons standing above me, all in white, so bright, brighter than I can tell you. Then one of them spoke to me and called me by name. He said . . .

Mrs. Smith: What did he say, Joseph?

Joseph Smith: He said, "This is my beloved Son, Hear Him."

Mrs. Smith: Joseph!

Joseph Smith: Then I found my speech. Their faces were so beautiful and fine I was not afraid. I came out with it . . . with . . . what had been bothering me . . . about which of all the Churches now on earth was the true Church.

Mrs. Smith: And what did the beautiful ones say, Joseph?

Joseph Smith: **That all had strayed. That none of them were true.**

Mrs. Smith: But, oh, my son, it troubles me. To think that all these good people are wrong.

Joseph Smith: Only blind, Mother, as I was blind.

Mrs. Smith: Perhaps it is true. And then, what, son?

Joseph Smith: They told me to wait. To wait for more understanding.

Mrs. Smith: What did they mean by that?

Joseph Smith: Perhaps until I'm older and wiser, Mother.

(To be continued)

Relief Society Centennial Celebrations

(Continued from previous issue)

Newcastle.

In order to celebrate the Centennary of he Relief Society, the Sisters of the Shildon Branch enjoyed afternoon tea together on Tuesday, 17th March.

"Oh how lovely was the morning,

Radiant beamed the sun above,

Bees were humming, sweet birds singing . . ."

as the Saints of the Newcastle District assembled outside the Sunderland Branch Chapel in the fresh Spring Sunshine to plant their Centennial Tree on behalf of the District. As they raised their voices to the strains of this sacred song, they felt they had recaptured a little of the reverence and majesty of the trees in that sacred grove where, on a morning such as this, the Prophet Joseph Smith offered his humble prayer. Today, the prayer, offered by District President F. W. Oates, was one of dedication and thanksgiving for 100 glorious years, and forty-three heads bowed in reverence. Relief Society Presidents, Sister Mary F. Maxwell, Sunderland, and Sister Rachel Jones, South Shields, assisted by District Supervisor Margaret Walker, then planted the tree.

Following the outline of the souvenir programme, with which all had been presented, the Morning Session commenced at 11.30 a.m. After the Sacrament, the meeting was addressed by Sister Walker, followed by a duet, "The Song of Triumph," by Sisters Quayle and Jefferson, a sketch, "Am I Responsible?" a talk by Sister Mary F. Maxwell and "Portraits," a pageant by the South Shields Sisters and Sister Morris of Hexham.

The afternoon session commenced at 3.30 p.m., Sister Margaret Walker once more conducting. Sister Doris F. Peacock recited one of the prizewinning poems, "Centennial," from the Relief Society Magazine. A sketch, "Which are you?" dealing with the right and wrong way of selling Relief Society Magazine, was presented by Lady Missionaries Sisters Lucy Ripley and Violet Coleby in such a convincing way that Sister Ripley ("the agent") afterwards received a subscription. A talk was given by Sister Rachel Jones. A play, "The Great Fig Tree," was presented, followed by a Duet by Sisters Myrtle and Lilian Foster. In conclusion the pageant, "By their fruits ye shall know them," provided a suitable climax to the celebrations, the diploma on the pinnacle of the tree being received by Sister Martha Diston, a grand old lady of 80 years, and the oldest Relief Society member present. The attendance at this meeting was 65.

A wonderful spirit prevailed throughout the day, and the Saints went away refreshed, and looking forward with renewed enthusiasm towards another Century.



THE Relief Society Centenary also figured in the Press, in various parts of the Mission, and we quote below some of the reports which appeared:

"The Sunderland Echo," 21st March, 1942.

"What is claimed to be the oldest properly organised women's society in modern times—The National Women's Relief Society of the Church of Latter-day Saints, better known as Mormons—celebrated its centenary on Tuesday of this week.

"In commemoration of this event, a spécial programme of services has been arranged for tomorrow, in the Branch Chapel in Tunstall Road, including a tree planting ceremony in the Church garden.

"The Relief Society, since it was founded in 1842, has collected and distributed millions of pounds in charity with no overhead expenses, since all the labour of the society is entirely voluntary."

"The Halifax Daily Courier and Guardian," 23rd March, 1942.

"MORMON RELIEF—The Mormon Church is this month celebrating the Centenary of its National Women's Relief Society. During the last war the Society provided among other charitable gifts 200,000 bushels of wheat for the famine areas of Europe. Today, Mrs. Churchill's Aid to Russia and other organisations have been assisted by the Society in Great Britain. There are 137 members of the Mormon Church in the Halifax District."

"Norwich Mercury," 21st March, 1942.

"LATTER-DAY SAINTS.

"The Norwich Branch, Latter-day Saints, in common with Branches all over the world, held a tree-planting ceremony in the chapel grounds in Park Lane on Tuesday evening to celebrate the Centenary of the Ladies' Relief Society, considered the oldest women's organisation in the world. The tree, a scarlet oak, was planted by the local President, Mrs. Elizabeth Simpson, and the dedicatory prayer offered by the presiding Minister, Mr. Alfred Woodhouse. A supper followed, after which plays setting forth the organisation's ideals were presented."

"The Wigan Observer," March 21st, 1942.

"This week end marks the one hundredth mile stone since the Women's Relief Society of the Church of Jesus Christ of Latter-day Saints was organised in America. This was the first organisation of its kind to be made in the world, and the Church wherein it was made was the first to grant to the women the equality of standing and franchise, which later came to this country. The aim of the Society is the relief of want and suffering and the development of women's talents both in the home and outside, both mentally and physically, temporally and spiritually. At the Mission Hall, 6 Standishgate, Wigan, the Sunday evening service will be taken over by the ladies."

A MEDIUM OF REVELATION

(Continued from page 340)

LOVE PREFERRED

the "Speaking in tongues" to be the least valuable of all the gifts, while placing the greatest value upon a triumvirate—faith, hope, and love, and giving a preference to love. In his high estimate of love, the Apostle is in perfect agreement with the Master Himself, for when asked to name the first great commandment, Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like unto it, thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

President Wilford Woodruff admonished the Saints to always seek for the companionship of the Holy Ghost, that they might be kept from going astray. He testified that he had seen the faces of the angels of God and had heard them bear testimony to the truth of this Latter-day work, but he declared that the strongest and most enduring testimony concerning the work of the Prophet Joseph had come to him through the "still small voice of the Spirit."

The need for individual and collective guidance of the Holy Spirit has never been more apparent than at the present time, when the whole world is facing a crisis, the like of which mankind has never before known. The only thing that can save the freedoms so sacred to man, as expressed in our constitution, and for which our forefathers fought and died to establish, and pass on to future generations, is a return to the simple teachings of Christ as taught in the Sermon on the Mount. The living of those principles would insure heavenly guidance through the inspiration of the Holy Ghost; which has been promised to all who seek diligently for it.

In the words of Brigham Young, "If you will follow the teachings of Jesus Christ and His apostles, as revealed in the New Testament, every man and woman will be put in possession of the Holy Ghost; every person will be come a Prophet, Seer and Revelator, and an expounder of Truth. They will know things that are, that will be, and that have been. They will understand things in heaven, things on the earth and things under the earth, things of time, and things of eternity, according to their several callings and capacities."

The responsibilities of the membership of this Church are great. They are the "Salt of the earth." They are a "light set upon a hill that cannot be hid." To them has been committed the authority to point the way back to the true worship of Christ, and to confirm upon the heads of those who are worthy the greatest gift of God to man—the Comforter—which alone can guide them safely through the ever deepening shadows of the present world conflict into a sunlit path, which ultimately will lead them into the kingdom of peace and eternal happiness.

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Quinton.
Birmingham 32.

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Hanham, Bristol.

Hull:

Eric Thorp,
306, Weelsby Street,
Grimsby.

Leeds:

Herbert Walker,
36, Tennis Avenue,
Tong Street, Bradford.

Liverpool:

P. L. Cookman,
88, Brownedge Road,
Lostock Hall,
Preston, Lancs.

London:

Wm. O. Chipping,
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Ford Estate,
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Sheffield 2.

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Handsworth,
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226, Hoo Road,
Aggborough,
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54, Richmond Road,
Nuneaton, Warcs.

Nuneaton:

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Sparkbrook:

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Hanham:

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198, Raikes Lane,
East Bierley,
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Clayton:

Tom Ledgard,
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Halifax:

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Hanson Lane,
Halifax.

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Thorpe Road,
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West Derby,
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Wigan:

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L.D.S. BRANCH PRESIDENTS IN BRITAIN—(continued)

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Thurlton:
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